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ABSTRACT

This publication points out the achievements of women who contributed to the development and history of California from the 16th century, when the Spanish Conquistadores moved westward into the San Francisco Bay area, to the gold rush of 1848, and during the following period when women helped stabilize society on the rugged frontier. Women not only helped to better conditions socially, economically, and politically, but also honored California with their creative literary and theatrical achievements. Important contributions by women in creating the history of the "Golden State" are briefly described. Helping to build the fine traditions of the West are Dona Marina, who served as a channel of Spanish American communication with the Aztecs; Nancy Kelsey, the first American woman to cross the plains to California in a wagon; Rosie Winters, who helped discover borax; Elodie Hogam Belloc; Aimee McPherson, an evangelist; the writer Gertrude Atherton; Sister of the "Reliquese De Sacre Coeur" who was active in education; the opera star Luisa Tetrazzini; Dr. Louise Hector, a pioneer physician; and Sister Marie Goemaere who founded Women's College. (SJM)

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WOMEN OF CALIFORNIA

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DONA MARINA
NANCY KELSEY
OKEI ITO
CHARLEY DARKEY PARKHURSE
ROSIE WINTERS
ELODIE HOGAM
AIMEE SEMPLE MCPHERSON
GERTRUDE ATHERTON
LUISA TETRAZZINI
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VALLEJO CITY UNIFIED SCHOOL DISTRICT

WOMEN OF CALIFORNIA

by

Harry Gray

Solano Community College

January 1972

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PREFACE

The place of women in the History of California is an honored one. The story goes back to the legendary days of Queen Calafia, the imaginary ruler in De Montalvo's "Las Sergas De Esplandian."

So important is this lineage that most writers trace the actual origin of the state's name to this Amazon Queen, whose domain was described as being near "The Terrestrial Paradise."

In the time of Cortez, it was a mysterious slave girl who acted as interpreter for the Conquistador in his dealings with the Aztec people. Bernal Diaz, the Spanish historian, and later the American scholar, William Prescott, among others, have paid their respects to the importance of this woman as an important factor in the early Spanish period. These accounts are not always laudable, but all agree that she was important and influential in California's early history.

Other modern historians say that the warmth, the generally accepted aura of hospitality and beauty of Mexico's Pastoral Era have been entirely too greatly romanticized. However, aspects of these characteristics shine through all writings of this period and in large measure this was due to the important place held by women in the esteem and regard of the "Californios."

As the American Westward Movement got underway, women played their great roles in helping to establish a stabilized society on the rugged and robust frontier.

And on to the present time, California women have continued to display

great talents in bettering conditions and life among their fellow residents. More than ever before, their creativity, literary and theatrical capabilities, outstanding professional attainments, and their dedication to the public service are being recognized and honored.

All too often in the general writing of the California Story, there has been a failure to point out properly these magnificent achievement of our women.

Not all of those appearing in WOMEN OF CALIFORNIA led particularly spectacular lives, but all deserve to be remembered for their contributions and earned places of distinction in the annals of the "Golden State."

Harry Gray
Solano Community College
Suisun City, California
1972

WOMEN PLAYED IMPORTANT ROLES IN CALIFORNIA HISTORY

Women have played important parts in creating the traditions, legends, and history of the "Golden State."

Indian folklore tells of the "Sleeping Indian Princess" silhouetted alongside the slopes of Mount Tamalpais. As one travels toward Marin County from any direction in the greater Bay Area, this legendary female form can be seen on the outlines of the mountain against the Pacific sky.

Miwok Indians told the Franciscan Padres how, in the misty past, an Indian God was moving through the Heavens and spotted the beautiful princess as she rested on the shores of Marin. He could not resist her and swooped down from his domain to embrace her. Lovingly he carried her away to his heavenly abode, hoping to spend forever in the great happiness of his new found love.

But something happened and she slipped from his grasp to fall along the slopes of Mount Tamalpais. Here she rests in a deep slumber to this very day.

And, the legend goes on to say, that if one thinks it is the fog swirling through the Golden Gate on a summer's evening, he is mistaken; for, in truth, these are the tears of the Indian God as still he weeps for his lost love!

Romance continued to play an important role in the lives of the Spanish women of California as the centuries rolled along. The never-to-be-forgotten story of a Russian nobleman's love for young Concepcion Arguello, daughter of the Spanish Commandante, has been told and retold over the years. It was the

dashing Count Nicolai Rezanov who won the heart of the young Spanish girl with the olive complexion and sparkling dark eyes.

Their romance ended in tragedy when the Russian nobleman was killed on a trip to the Czar's court in order to obtain the official permission he required to marry out of his faith and to a girl of another nationality.

Concepcion never forgot her loved one and dedicated her life to God's work as a Dominican nun, to die many years later, and be buried on a Benicia hillside.

There were many women who contributed much to the development of Alta California during the following Mexican Period. Probably one of the finest examples of female integrity and honor among these great ladies can be found in the wife of General Mariano Guadalupe Vallejo.

He was the respected "Commandante del Norte," the military commander of the northern zone, who was a great friend of the United States and the American people. Together with many other leading Mexican "Californios," he noted the neglect of the government in Mexico City toward the province of Alta California. The General saw that the future of the area best lay with the incoming Americans and bent every effort for an effective transition to American sovereignty.

His wife, Francisca, was to have the honor of lending her name to a new community along the Carquinez Straits. However, the town of Yerba Buena changed its name to San Francisco, and in order to avoid confusion of two settlements with similar names, the General then had to select his wife's second name for the new site. Her full name, of course, was Francisca Benicia Carillo y Vallejo!

As the American period dawned and the lusty forty-niners came westward, women at first were very scarce in the area. But gradually they also began to take their proper places in California society and to exert immense influence for good in establishing a decent place to live.

There was a great variety in the types of women who made the rough trip to the Pacific. Among them were entertainers with varying degrees of reputation. The notorious Lola Montez, for example, was one of the very interesting of these. It was rumored that she had once captured the hearts of many illustrious men including the King of Bavaria.

Lotta Crabtree was the beautiful child whose memory is enshrined at Lotta's Fountain in downtown San Francisco. Her sweetness, charm, and great talents cheered the lives of lonely, hardbitten miners and frontiersmen as California was growing up. So great was their affection for the diminutive Lotta that they frequently showered the stage upon which she appeared with coins and golden nuggets.

The great Biscaccianti had a golden operatic voice and helped to make the Bay Area one of the great cultural centers of the world. There was also Adah Mencken and her famous performance--tied to a horse in "Mazeppa."

There were many singers, but probably the warmest spot in the heart of Californians was held for Luisa Tetrazzini, who refused to leave her beloved "City by the Golden Gate." She passed up fabulous offers to remain there to sing on that wonderful Christmas Eve in 1910 from atop Lotta's Fountain. Some say that there were 300,000 people lining the streets of San Francisco as her magnificent voice carried the strains of "Auld Lang Syne" and "The Last Rose of Summer" through the ghostlike silences of the downtown streets.

For sheer emotional effectiveness and nostalgia, that night has hardly been equalled!

Many writers are represented among California's women--those who created marvelous tales and those who developed a better society. Gertrude Atherton's stories of California will never be forgotten as long as men and women judge the quality of storytelling. The romances of Kathleen Norris provided in their day, never-ending delight for thousands of girls and young women.

It was Helen Hunt Jackson, whose aching heart felt deeply the injustices inflicted upon American Indians. In both fiction and nonfiction, she wrote with great passion, and usually very well, to bring these wrongs to the attention of the American public and with great success.

The sensitive first Poet Laureate of California was a woman, Ina Coolbrith. Her writing and her work at the Oakland Public Library helped save a young aspiring writer for the world. He had been so discouraged before she advised him that he was ready to give up.

His name? Jack London.

Ina Coolbrith was aptly described in these words: "Her love for the Golden State was surpassed by none other. Her kindly spirit, unfailing loyalty, and intellectual brilliance conspired to produce a personality that matched a charm and inspiration found in her immortal poetry."

She contributed poems regularly to such magazines as "The Californian" and the "Overland Monthly" as early as 1880. Her favorite spot in San Francisco was Telegraph Hill and its beauty inspired her to write:

"Rampart and sentinel of this
my Bay,
Whose untracked waters leaped
in jewelled spray
And beat in melody the tawny
Sand."

There were many, many others who played their roles in the California story: doctors, artists, architects, lawyers, philanthropists, evangelists, teachers, and housewives.

Among these thousands of gifted women there were such as Helen Gahagan Douglas of the theater and later in politics; Florence P. Kahn who continued the great tradition of her husband as a member of the U.S. House of Representatives; the well-beloved Estelle Carpenter who spent a lifetime bringing an appreciation of music to countless thousands of young school children; the

energetic Josephine D. Randall who conceived and developed the fine recreational institutions of the Bay Area; illustrious Regents of the University of California and patrons of the Arts, Phoebe Apperson Hearst and Dorothy Buffum Chandler; the gifted architect and landscaper, Julia Morgan, who helped make San Simeon into one of the West's great show places.

There was the respected educator, Lucy Stebbins, who gave so many years of service to the State University; the controversial but always colorful Aimee Semple McPherson, whose flamboyant preaching attracted thousands of followers, even after her mysterious and questionable disappearance and subsequent return; and, there was the helpmate of California's leader in politics, philanthropy and education, Jane Lathrop Stanford.

All of these fine women helped to build the fine traditions of The West.

DONA MARINA WAS MYSTERIOUS SLAVE GIRL

One of the most exciting of Spanish Conquistadores was Hernan Cortes, who landed on the eastern shore of Mexico in 1519, and proceeded inland to conquer the rich Aztec Empire. This military feat was one of the big factors which led to the establishment of Spanish power in the Western Hemisphere, and led to the creation of one of the greatest empires in history!

From the coast, the men of Cortez moved westward toward the heart of the Empire, Tenochtitlan; later renamed Mexico City. Then followed expeditions northward toward Sonora, and westward across the turbulent waters of the Sea of Cortez. The settling of parts of Baja California took place and, eventually by 1769, the move toward San Francisco Bay under Portola and Father Junipero Serra was undertaken.

There were all sorts of rumors reaching Cortez about fabulous places beyond the horizon; the Terrestrial Paradise, Amazon Island, the Seven Cities of Cibola, and El Dorado among others. Always there was the hope of finding uncounted treasures "Mas Alla," as the Indians put it, "a little farther on." Cortez had the military skill and weapons to overcome resistance by javelin and arrows, but the great problem he faced immediately was the inability to communicate with the native leaders.

At first these natives received the Spaniards as Gods who had returned to fulfill an ancient legend of redemption of the Aztec people. The American historian, William H. Prescott, in his classic, "The Conquest of Mexico," describes how Cortez and his men were greeted with presents of fruit, flowers,

and ornaments of gold. But Cortez was completely baffled when he tried to communicate with the people.

The Spanish interpreter, Aguilar, had lived as a shipwrecked sailor for several years among the Mayas of Yucatan, and had learned their language. But, he was totally ignorant of the Aztec tongue.

For awhile natives supplied information by detailed hand gestures, but the Conquistador knew that he must have a more perfect means of communication if his campaign was to succeed within a reasonable time.

It was at this juncture that the mysterious slave girl, Malintzin, came to the rescue. As was the custom in that land, a Tabascan Chief, whom Cortez had previously encountered, showed his hospitality by presenting the Spanish leader with several slave girls as a gift. Among the group was this one who was to prove very important to the Spanish campaign, and was even to establish herself as an integral part of the life of Cortez himself.

Malintzin was her Aztec name and she lived for awhile as a slave of the Mayas. Therefore she knew both the Mayan and Aztec languages very well. The Spaniards soon gave this girl the name of Dona Marina. Her knowledge of Mayan made it possible for her to converse with Aguilar and thus indirectly a translation was possible of the Aztec dialect by Marina into Mayan, and then from that into Spanish by Aguilar.

Marina had been born at Painalla on the southeastern border of the Aztec Empire where her father was a rich and powerful chief. Bernal Diaz del Castillo, the Spanish soldier-historian who accompanied Cortez on his campaigns, relates that when the father died and her mother remarried, the latter wished to secure Marina's inheritance rights for a son of the second marriage. Therefore, she secretly delivered Marina into the hands of slave traders. The mother was able to substitute the body of a dead child belonging to one of her slaves for Marina's, pretending her daughter to have died.

It was the slave traders to whom Marina's mother had sold her who now, in turn, sold her to the Chief of the Tabascans from whom Cortez had obtained her. Thus, through a circuitous manner, the Conquistador was able to find a channel of communication with the Aztecs.

She now became known to the Indians by a third name, Malinche. The girl was never far from the side of Cortez as he began to realize her value to the Spanish cause. She was able to translate his speeches about the faraway Spanish king and the intended friendly purposes of Cortez toward the natives.

Then she was able to explain to him how the natives felt about what they had been told. Before the story of the slave girl was to end, she had borne a son who was named after the father, Martin Cortez. Ironically, many years later it was this son who led an unsuccessful revolt against the Spaniards whom his mother had helped.

Bernal Diaz and William Prescott wrote of the love held for Malinche by the Mexican people. But modern writers have disputed this view. Professor William Weber Johnson of UCLA, who has written extensively about this period of history, points out that there are no monuments anywhere in Mexico to Malinche. She was eventually married off to one of the subordinates to Cortez and then disappeared from the pages of history.

But her names remain in the Mexican vocabulary as a sort of early day Quisling. A "Malinchista" refers to one who sells out country or friends or who deals with foreigners to the detriment of his native land. The term "Malinchismo" is used to condemn when a Mexican points out the misdeeds of a countryman.

There is also a legend in the countrysides of Mexico that "Malinche" has become a wandering ghost which is really the departed spirit of a saddened woman riding along the winds of darkness and night and who is doomed to dwell always in cavernous depths. It is said that often, on stormy nights, her

weeping voice can be heard through the moaning of the wind and pelting of the stormy raindrops.

The story of this mysterious slave girl, known by the three names of Malintzin, Marina, and Malinche, remains as part of the history and folklore of Spanish America. There is the mixture of fact and legendary fantasy woven into the fabric of the years when the Spanish conquerors were spreading over the Western Hemisphere by the "Sword and the Cross;" for the glory of Spain, the spreading of the Gospel, and for the search of the fabulous treasures "mas alla;" a little over the horizon.

ROMANTIC TALES OF OLD CALIFORNIA

As much as anywhere in the world, California lends itself to romantic stories of men and women in her history. Fact, fiction, imagination, and notions of romance have become so intertwined in the relating of these stories over the generations, both by storytellers and historians, that it has often become difficult to separate what actually happened from the imaginings of the writer.

Nevertheless, it often becomes fun to suspend disbelief and to let one's imagination and memories wander back to what might have been.

The story of "The Lady of Mount Tamalpais" and the romance between Concepcion Arguello and her Russian nobleman lover, Rezanov, have already established their permanent places in the lore of the "Golden State."

But there are other love stories which are not quite as well known.

There was the happy ending in the story of Yankee Sea Captain Henry Fitch of New Bedford and the dazzling Mexican beauty, Josefa Carrillo, daughter of one of Mexican California's oldest and most respected families. The problem facing the lovers was that no one less than the Governor of the Province, Echeandia, himself was madly in love with Josefa, and wanted her for himself. He, therefore, pointed out that it was contrary to the law of the time for a Mexican citizen to marry a foreigner without official sanction; this he would not give.

But, with the connivance of the local Padre and Josefa's parents, she and Captain Fitch were whisked away to an offshore American vessel. After setting

sail and reaching a foreign port where there would be no question of Mexican jurisdiction over the couple, they were married.

Although Echeandia was foiled in his attempt to prevent the marriage, there was a symbolic punishment given the lovers by the Mexican ecclesiastical court as follows:

> "....to give as penance a bell of at least fifty pounds in weight to the Church in Los Angeles, and to present themselves in church with lighted candles in their hands and recite together one third of the rosary of the Holy Virgin for thirty days."

Although historians generally have treated Echeandia well for his effective governorship record, good California tradition will never forgive him for trying to thwart the romance of young lovers!

There is another story of romance in Early California.

It relates to that rugged Civil War General who served his early military duties as a young lieutenant out of West Point, along the shores of California. William Tecumseh Sherman was a junior officer in the 1840's, stationed in Monterey. The story tells of his love for Senorita Ignacia Maria Bonifacio who also returned his affection.

The War Department, not taking into account the private romantic problems of its officers, ordered Sherman to duty in Washington, D.C. This order came through in 1850 and made the two lovers heartsick at the idea of parting.

To commemorate their romance and as a token of the vow to reunite as soon as possible, they planted a rose bush at the gate where so many evening farewells had been said. Sherman promised to return and marry the Senorita of his dreams before the roses were in bloom!

This the future General did not do, but tradition has given its name to a California flower--the Sherman rose.

Years later Ignacia Maria Bonifacio could hardly remember her purported lover and Sherman had married Ellen Ewing shortly after reaching Washington. Some say, irreverently, that the whole story was concocted by a newspaperman's imagination...but true, or not, it could have happened in California!

NANCY KELSEY WAS KNOWN AS THE "BETSY ROSS OF CALIFORNIA"

At the age of eighteen Nancy Kelsey had said it in the true pioneer womanly fashion, "Where my husband goes, I can go."

This courageous woman has several distinctions--she was the first American woman to cross the plains in a Conestoga Wagon to California; was a member of the first Emigrant Train to the West, the Bidwell-Bartleson Expedition of 1841; and, was active in the Bear Flag Revolt.

She was married at the age of fifteen but had to wait three years before she and her husband could go on their honeymoon. By this time she had a three-year-old baby in her arms as she crossed the plains to be the first white woman to spend a honeymoon in California. And her "Betsy Ross" sobriquet came from the fact that it was Nancy who sewed together the first Bear Flaggers' insignia.

At Independence, Missouri, a few years before, a rugged young frontiersman named Benjamin Kelsey courted Nancy and she became his wife. Three years later they and their infant daughter were part of the historical first wagon train moving toward California. They started with a group of thirty-two persons and headed southwestward along the route of the earlier Mountain Men and fur trappers who had already blazed the trail toward the Great Salt Lake.

There was the constant danger of attack by hidden Indians every foot of the way, the possibility of wagons breaking down as they crossed rugged mountains, as they slushed through streams, and made their way through muddy, rainy swamplands. And, of course, there was the ever-present threat of death by accident or as a result of disease epidemics.

The Kelseys were forced to make a basic decision when the party reached what is now the town of Lucin, Utah. Their two wagons and most of the Kelsey possessions were abandoned on the trail. Benjamin packed his wife and baby on the backs of his oxen and then moved on into eastern Nevada.

The animals themselves soon were unable to continue and Nancy, carrying her baby on her back, had to join the others in making her way on foot up the slopes of the Sierra Nevada. It was a harrowing experience, with many narrow escapes from death. But, they were able finally to enter the state where the Kelseys set about to find a place they would call their new home.

This was not an easy matter to do; for several years they moved about the state. Nancy's one favorite place was the Cuyama Valley in what was to become Santa Barbara County.

In July 1846 she became involved in one of the most exciting events in California history. Antagonisms had been building up among the native "Californios" and Americans against Mexico. This finally resulted in a separation of Alta California and in its annexation by the United States. Modern historians are divided over how to interpret the action of these "Bear Flaggers;" some have lauded them as superb men while other writers have downgraded their policies and actions.

But in one of the first overt acts of rebellion against the Mexican regime, the "Bear Flag Revolt" was born. It took place at Sonoma and Nancy was involved in it. They brought down the Mexican flag flying in the Plaza, and a "California Republic" was declared; forever free from Mexican sovereignty. To replace the Mexican ensign on the flagpole, a new flag was needed and this event which followed made Nancy Kelsey an important part of the story.

Will Todd, a nephew of the future President, Abraham Lincoln, was a member of the group of "Bear Flaggers" and it was he who designed the new insignia. Included was a red star and a grizzly bear. From somewhere down in her stock

of household goods, Nancy produced a piece of unbleached muslim, three feet by five feet.

From this material was made the original flag. She tore a strip of red cloth from the hem of her petticoat for the stripe which was sewn on the bottom of the flag. In reality it was a crude thing and some believed that the bear looked more like a wild pig than a bear. But it served the immediate purpose of identifying the revolutionary movement.

This original flag was cherished for many years and while on display in San Francisco in 1906, it was destroyed by the earthquake and fire.

The Kelsey's struck it fairly lucky in the gold country when Benjamin found a rich claim in Lake County called Kelsey's Diggings. Within a year the place had twelve stores, twenty-four saloons, many gambling houses, and a population drawn from every continent. It was here that James Marshall spent his last days in poverty and where he died a forgotten man. Later the Kelsey's moved near the location of the Old Bale Mill near Mt. St. Helena.

Benjamin died in 1888 and it was then that Nancy began to realize her dream of living in the foothills to the south. When homesteads became available in the Cuyama Valley, she settled there and began to raise poultry products which she sold to the surrounding inhabitants.

She was old and alone now, living in a crude board cabin. Nancy was a well-liked local personality as she made her regular trips by horse and buggy, delivering her wares, stopping to chat and gossip. Often at night when alone her memories would revert back to her earlier days in California and a tear or two would be wiped away from her eyes as she thought of Benjamin and the baby which had been killed during an Indian raid.

The surrounding area grew until it became the community of Santa Maria. People often asked her to sell her holdings in the lonely foothills and move into town nearer to her remaining friends. But Nancy Kelsey still had some of

the energy which had characterized her pioneer days and she refused to give up her active life. In the bleak Cuyama Valley isolated cattlemen and homesteaders looked to her as she became the source of their needed supplies and for news of the outside world.

On one day in 1896 a visiting rancher dropped by her cabin for a chat. As he approached the lonely place, it was evident to his alert eyes that all was not well. Her place did not have the appearance of its usual neatness and her stock had apparently not been cared for in some time.

He found Nancy lying dead on the cabin floor. After seventy-three years of pioneering in the West, Nancy's life had come to an end.

It is ironical that the Census Bureau just a short time before had publicly announced that after reviewing the latest 1890 statistics...."the American frontier as we have known it, no longer exists." It was appropriate for Nancy Kelsey's life to end at the same time that the West she once knew also had ended!

The marker of the lonely grave site of Nancy Kelsey stands along the southern rim of Cuyama Valley's Cottonwood Canyon in Santa Barbara County. Its inscription reads:

The Burial Site of Nancy Kelsey

Born 1823, Died 1896

The First White Woman To

Cross The Plains And Over The

Sierra Nevada Range Into Cali-

fornia. She Was Also Known

As The "Betsy Ross of California."

WOMEN'S MAGAZINE GAVE TRAVEL ADVICE

Travellers to the California gold fields were often advised on what clothing and personal items to bring, how to plan for meals, and how to conduct themselves while en route. Especially vexing were the problems of women, who sometimes travelled out west alone to join loved ones or because they were of an adventuresome spirit, having turned their backs on the more sedate way of life in the settled areas of the eastern seaboard or middle west.

Some of these young ladies were going to California to teach school for the many youngsters who needed their help. There was a great inadequacy of qualified instructors to do the work properly in the early years.

For such female travellers there were some publications available on what problems were in store for them as they made their way westward. There were suggestions on how to act when their destinations were reached; sermons on the dangers of travelling alone; and, simplified instructions on how to meet various contingencies.

Steamship lines and stagecoach companies published similar suggestions. Then there were the confidential conversations and warnings before departure by worried parents and well-meaning relatives, most of whom had probably never ventured more than a few miles from the "Old Homestead."

But such advice was given with the best of intentions to safeguard the well being and virtue of the young and inexperienced ladies who had made up their minds to "Go West."

Probably the most popular reference travel tips was "Godey's Lady Book,"

a woman's magazine devoted primarily to the problems and news of fashions, etiquette, literature, cookery, and women's rights. It was the pioneer in this field of publication.

When Louis A. Godey selected Sarah Josepha Hale to be his editor, he made a happy and wise decision. In the forty years during which time she held this post, Mrs. Hale made of the publication a model for all future magazines of this type.

Some of the greatest names in American literature at one time or another found their way into the columns of Godey's periodical: Hawthorne, Longfellow, Poe, James Russell Lowell, Holmes, and Harriet Beecher Stowe, among others.

A very popular section of the magazine was that corner devoted to regular discussions and suggestions on travel tips. It was urged not to gossip with one's chambermaid about one's plans, present or future. For, even the most innocent of these could "possibly be in cahoots with other conspirators" who were seeking their own gain at the expense of the innocent and unsuspecting victims.

One theme of Godey's was the need for conformity in dress while travelling. It was urged that the lady try not to be different, especially in a fashionable hotel which was compared by the magazine to a court. "Follow the style," the advice read, "lest the charge of singularity be laid at your door, and you draw the observation of a circle of idle people who have nothing to do but observe you."

This, the magazine noted, was a very unladylike and dangerous thing to do, especially in places faraway from the emotional and temperamental control of home and fireside.

It was also pointed out that as much advance notice of travel routine as possible be obtained. One must find out, for example, exactly when the stage leaves the night before actual departure, and complete arrangements should be

made early enough not to cause any last minute disruptions and anxieties.

Anticipating the later advice of Emily Post on matters of etiquette, "Godey's Lady's Book" suggested that "the waiter be called for food and drink, but the chambermaid be contacted for anything more personal."

It was a valuable bit of information to know that a fire should be ordered in a hotel room if the day is chilly. It was suggested that even at fifty cents per day "cheerful candles are worth more and the companionship is worth it."

Safety precautions for valuables were not overlooked. Godey's pointed out that under all circumstances one should lock one's trunk upon leaving the room.

A very valuable tip on basic economic caution was inserted in the list of suggestions when "Godey's Lady's Book" emphasized the importance of the habit to "add up your bill before paying it. After all, hotels have been known to make mistakes!"

The interesting, and often unconsciously humorous pages on travel tips have made the early issues of this magazine a valuable source of Americana. In a determined but moderate way Sarah Josepha Hale used her magazine columns to support many early innovations for women's rights. She encouraged female writers to submit material and often printed those manuscripts of prose and poetry which showed promise.

She was in the vanguard in the fight for admitting women to colleges and helped to establish several schools for women. Through her efforts a women's medical college was established. Mrs. Hale won an important point for members of her sex when she convinced A.T. Stewart, the owner of New York City's most important dry goods store, to replace some of the salesmen with girls.

It had been a [illegible]or too long in those years for American publications to pirate much of Engl[illegible]d's material and literary output for publication in

American magazines. Sarah Josepha Hale opposed this practice and helped many aspiring young American writers by offering space in Godey's for publication and by offering attractive prices for material published.

Her influence in California was great in obtaining a greater recognition of women's status in the state's society.

STAGECOACH DRIVER WAS TOUGH CHARACTER

The Treaty of Guadalupe-Hidalgo of 1848 ended Mexican rule in Alta California. With it also came to an end the casual means of transportation. The relatively small population and easygoing way of life gave way to the aggressiveness of the Americans and a tremendous influx of people, all requiring faster and better modes of travel throughout the new state.

No longer was it enough to travel on foot, on horseback, or in the bumping, creaking, carettas with their cumbersome and slow moving wooden wheels. Stage lines were established within California to move people, mail, and freight expeditiously from point to point.

Roads began to connect pivotal junctures as omnibuses and various types of stages came into use. Primarily, two types of vehicles were employed. One, because it was made by the fine craftsmen at Concord, New Hampshire, was named after its place of origin, "The Concord." The better ones of this type were full-bodied coaches, weighing about 3,000 pounds.

They could carry two tons and had places for six to nine passengers inside and many more on top. These vehicles were constructed of the finest ash, elm, oak, and basswood grown in the forests of New England.

Usually these were painted in bright colors: red, green or canary yellow. The iron reinforced body was swung on leather straps and the cab thus could roll back and forth as the stagecoach moved forward. The straps acted as shock absorbers--to a degree!

The other type of vehicle was known as the "Celerity wagon" on to which

passengers were transferred from the "Concords" when the rougher sections of the road were reached, usually at the end of the run.

An early California stage line was established to run between Santa Cruz and San Jose via San Juan. It began operations in 1854 and one of the drivers on that route was "Cockeyed Charley" Parkhurst, who had come from a home in New Hampshire. This driver was considered to be among the toughest and most profane of all California stage drivers.

Not a roadhouse nor saloon was passed but what Parkhurst stopped for a nip. But no time was lost because this driver was good enough to make up any lost time. One obscenity from Charley and the horses were on their way for they knew instinctively the great skill with which the stinging whip could be handled.

But people wondered why Charley Parkhurst would take time out from work to vote in every election which was held in the state. When queried about this, a high-pitched voice remarked curtly that as a good citizen it was one's duty to vote. It seemed strange to gossiping loafers along the way of the stage route that Charley should make such a point of voting regularly when other facets of the driver's conduct were not exemplary.

This toughest looking individual in the entire region, with a naturally mean expression accentuated by a patch over the missing eye which a recalcitrant bronc had once kicked out, took an almost psychotic pride in suffrage rights. On election day "Cockeyed Charley" would trot into the polling place with tobacco juice on mouth and chin, in order to cast a ballot.

Charley was only five feet six inches tall, with small but powerful hands, and a sunburnt, beardless face. While chewing tobacco Parkhurst often at the same time would smoke good cigars. Spare time was spent either alone or playing poker with other drivers or roustabouts. Charley was never known to show much interest in women.

After retiring to a lone cabin in 1876, "Cockeyed Charley" Parkhurst suffered from cancer for three years before death mercifully came. In the Old Pioneer Cemetary near Watsonville, "Cockeyed Charley" lies buried in one corner and over the grave is a plaque with this astounding inscription:

Charley Darkey Parkhurst

1812 - 1879

"Noted Whip Of The Gold Rush Days,
Drove Stage Over Mount Madonna In
Early Days Of The Valley. Last Run
San Juan To Santa Cruz. Death In A
Cabin Near 7-Mile House Revealed
'One-Eyed Charley' A Woman. The
First Woman To Vote In The U.S.,
Nov. 3, 1868
Erected 1955
Pajaro Valley Historical Association."

That's right--"Cockeyed Charley" Parkhurst was a woman! Undertakers preparing the body for burial made this fantastic discovery.

Moreover, a doctor maintained from his examination, that "Charley" had been a mother!

If there ever was an independent spirit it must have been "Cockeyed Charley" Parkhurst, the only stagecoach driver in history who was a female and who voted long before Woman's Suffrage became the law of the land or in any state.

Several times a year, in the enclosure of the voting booth, Charley must have laughed to herself through a mouthful of tobacco juice as she indicated her choices for public office and her opinions on issues of the day!

OKEI ITO HAD TRAGIC EXPERIENCE IN CALIFORNIA

Near Coloma, in the corner of a little schoolyeard, stands a commemorative stone and plaque on which the words read:

In Commemoration of Okei

Died in 1872

19 Years Old

A Japanese Girl

As far as is known, Okei Ito was the first Japanese woman to die in the United States. It is here in the community of Gold Hill, near where gold was discovered in 1848 that the monument stands which represents 100 years of Japanese-American accomplishments in California.

Okei belonged to a settlement group which had set out in 1869 to establish itself at Gold Hill in the ill-fated Wakamatsu Colony. There were originally twenty persons in the colony and they were guided in their adventure by a Dutch trader named Eduard Schnell. These settlers had been looking for an area with similar climatic conditions to their native Japanese province.

Their hopes had been based on the cultivation of four crops with which they had experience at home: tangerines, Koshu grapes, tea, and mulberry for a silk industry. A series of misfortunes dogged their footsteps until they were forced to abandon their plans and disbanded their colony.

A long drought and hostile natives shattered their plans within two years Little is known as to what happened to the members of the Wakamatsu Colony after disaster struck and the people scattered. It is believed that most of them either died or returned to Japan. A few remained.

Okei stayed on and for awhile was employed by Schnell as a nursemaid for his children. It is also recorded that one of the members of the colony who remained with Okei was a Samurai warrior named Matsunosuke Sakurai, who dedicated himself to protecting the girl for the rest of his life.

Soon Schnell and his family left leaving Okei and the Samurai stranded in Gold Hill until a rancher pitied them and provided both with employment and shelter. In 1871 Okei Ito died of a fever and her dedicated protector could not return to Japan--he had sworn to protect her and since she had died, it was a personal disgrace for him. He remained at the Gold Hill site until he died 30 years later.

Okei's native city of Aizu Wakamatsu has not forgotten the story. On a mountain overlooking her birthplace, there stands a monument to her memory. Many thousands of miles across the seas, in a Gold Hill schoolyard, there is a California plaque which has also become a shrine and where thousands of Japanese flock every year to leave flowers and read again the story of Okei Ito's tragedy and her Samurai warrior defender.

ROSIE WINTERS HELPED HER HUSBAND FIND RICHES IN BORAX

For several years, Aaron Winters, a "desert rat," eked out a bare living in Ash Meadows, barren land east of Death Valley. Together with his Spanish-born wife, Rosie, he spent much time scrubbing around for a "find" as a prospector--with little or no success.

From time to time Aaron would pick up rocks off the Valley floor and would show Rosie samples of cottonball which lay all over the area. Breaking them open they came to know the silky crystals inside. This he did merely out of curiosity until that one eventful night in 1881, when a passing stranger stopped at their hovel overnight for food and sleep.

This all happened in the lowest, hottest, driest, spot on the American continent. Nearby, at a place called Badwater, it was 279 feet below the level of the sea. Sixty miles away, as though nature was mocking them, stood the second highest peak in North America--Mt. Whitney reaching almost 15,000 feet into the sky!

The whole area came close to having the dubious distinction of being the most desolate place on the face of the earth. But, to Rosie and her husband, it was home. She tried to make it as habitable as possible.

They lived in a shelter that was half dugout and half canvas lean-to. Their worldly possessions were a few head of scrawny cattle, furnishings made out of scrap wood, and their prospecting equipment. The Paiute Indians had roamed this valley before the coming of the white man and the dry heat inspired the name they gave the place--Tomesha or Ground Afire.

The Indian legends and the geological explanations were remarkably similar regarding the formation of the Valley. At one time, it was believed, the Valley had been an inland Lake. About two million years ago the growing heat had evaporated the waters, leaving a desert in their wake. Where deep waters eons ago had held sway, now the dry, parched Valley floor was covered with a residue of salt, borax and other minerals.

The passing stranger had been welcomed by the Winters, and they offered him their hospitality for the night. Aaron and Rosie were starved for human company, for the only thing they knew was the desert with its small wildlife and their scrawny cows.

Rosie set the meager evening meal on the table and the three ate supper and spoke of prospecting. The stranger mentioned the borax deposits which interested him and what a great fortune awaited the lucky prospector who would find more borax beds in the vicinity.

Aaron tried not to show his excitement when the visitor took some crystal samples out of his saddlebags, for, in the lamplight both Rosie and her husband knew that these looked just like the silky crystals they had so often found all over the nearby floor of Death Valley.

Winters was careful not to show any special reason for asking questions. Before the night was over he had learned from the stranger that the test for the valuable borax substance was to pour sulfuric acid and alcohol on the ore, and then to light a match to it. If the flame burned green, it was valuable borax!

Early the next morning the Winters immediately set out for Furnace Creek after the stranger had left on his journey out into the desert. They gathered samples of the sought for mineral.

This was the turning point in their lives!

For years they had merely existed on the verge of starvation in the Valley. Mesquite beans and chuckwalla had served them for food so often when flour

and bacon were not available, that they had begun to feel part of the desolation themselves.

Rosie, especially felt the terrible loneliness of their lives and the frustration of missing even the small decorative feminine things such as brightly colored curtains for their modest living quarters.

The color of the flame now would determine their future life! Would their lot improve, or were they doomed forever to live out their mere existence?

With a trembling hand, Rosie placed the mineral on a dish, then poured the chemicals on it and breathlessly waited for Aaron to apply the flame from the flickering match in his gnarled and shaking hand.

The flame sputtered and then broke out into a beautiful hue. Tears were rolling down Rosie's cheeks as Aaron embraced her shouting at the top of his lungs: "She burns green, Rosie! We're rich!"

His wife through her sobs cried out also, "Si...si...verde...verde!"

Soon afterward Aaron sent samples of the ore north to San Francisco. William Robertson appeared in Ash Meadows, examined the ore and after satisfying himself as to its quality, entered into a contract which was made around the campfire one evening under the clear, desert skies.

Aaron and Rosie Winters received a check for $20,000 for their Borax mineral rights in Death Valley.

Unfortunately, Rosie was not able to enjoy her brightly colored curtains very long, for shortly after receiving their new fortune and moving to a ranch of their own, Rosie died.

But Aaron Winters, even with his new security, remained a lonesome and silent man--it just did not seem right for Rosie to be gone, especially now when she could have enjoyed some of the feminine decorations in her home for which she had so long wished.

ELODIE HOGAN MARRIED NOTED BRITISHER

It was his love for Elodie Hogan which brought Hilaire Belloc all the way across the Atlantic and the American continent to Napa, California, in order to win her hand in marriage.

He was a versatile person; born in France, became a British citizen, and married an American. His work included critical essays, poetry, biography, history, and novels. He wrote books of very serious character as well as delightful materials which were light, whimsical, and satirical in nature. He sometimes wrote philosophical matter requiring much thought, and at other times he was able to produce some of the most beautiful literature for children ever written in the English language.

He produced prose and poetry both in English and in French. Gertrude Atherton described this many-faceted genius in these words: "He was a dynamic personality whose mind was active and blazing. His flow of words all sparkled and when he turned on that extraordinary mind of his at full blast, I could have listened to him forever. As a young man he almost convinced me that he knew more than any statesman in Europe."

This was the Hilaire Belloc whose contributions to world literature has marked him among the geniuses of history and yet he was a very human sort of person.

And this was the man who chose the demure Napa girl to be his wife.

All this happened when he was far away from the international reputation and rewards he was to win later on. Belloc was but a youngster of nineteen

and extremely poor when he made his way 3,000 miles of a strange continent because he wanted the young girl he had met in London some time before to marry him.

His reminiscences of the transcontinental trek is a saga in itself. In the first place, Elodie had not encouraged him because she seriously was considering entering the "Order of the Sisters of Charity" and dedicating her life to the work of the Church. Hilaire's mother opposed any thought of even an engagement, for she felt that her son was too young and without a place in the world yet to undertake family responsibilities.

What Belloc had seen at the first meeting with Elodie is again described by Gertrude Atherton in her book, ADVENTURES OF A NOVELIST. She wrote, "Elodie was a beautiful creature with her skin like polished mahogany, eyes of a dark rich blue, delicate regular features, and had the twin gifts of charm and personality."

When Elodie returned to California after her London meeting with Belloc, he threatened to follow her all the way to the West Coast of America. His parental objections would be overcome and his lack of money was a critical problem. He was a man of fierce determination. As a student in prep school and later at Oxford, he had won many prizes for his outstanding scholarship and oratorical capabilities. These he now turned into cash by selling such things as his calf-bound volumes of the "Great Poets," his one volume Chamber's Encyclopedia, and his signed edition of Newman's essays and sermons.

In addition, he borrowed twenty pounds and went steerage from Liverpool to New York. There was still the task of crossing the continent and it wasn't long before he had exhausted all of his money. Now he had to find new sources of funds merely to have enough to eat. Somewhere along the line in his school days he had learned the intricacies of gambling and now used his skill by winning and losing in saloons all across the plains.

He walked along the deserts and canyons and beside the tracks of the Denver and Rio Grande Railroad. His later descriptions of this experience are vivid as he told of watching the cars roll by with well-fed and well-rested passengers moving across the country entirely oblivious to his serious conditions.

To find food and shelter he used the skill he early developed as a sketcher of scenes. He sold his own drawings, sketched as he rested near scenic spots along the way. This is how Belloc later described it: "I would make a little sketch in sepia of some peak and this a lonely fellow on a ranch was glad to have, giving me in exchange my supper, my breakfast, and my bed; and I would go on the next day to another and draw another picture and sell it for another lodging." These memories he set down in 1923 when "The Contrast" was published.

Even though Elodie was glad to see him when he finally arrived in California, she could not accept his offer of marriage at that time. After a few weeks of trying to convince her, Hilaire Belloc decided to return home. In the meantime he was developing his writing career, supplementing his earnings by lecturing and tutoring. He remembered California as a "Paradise, and Paradise never lasts very long."

Back in England he had not forgotten Elodie and hoped someday to see her again. Five years later, a lecture tour and a desire to renew friendships in America, especially with Elodie, brought him back. While lecturing on Joan of Arc in San Francisco, he saw Elodie Hogan again. This time they agreed that they were meant for each other.

In 1895 Hilaire Belloc and Elodie Hogan were married in the Church of St. John the Baptist in Napa where Elodie had been born. As part of their honeymoon trip they went to Sonoma County and Belloc was enthralled by the geysers near Calistoga.

He took her back to England and to a world which was to be filled with

great domestic happiness for both of them. It was to be a world where famous personalities would be their close friends, and where they in turn would be honored to entertain Hilaire Belloc and Elodie in their homes.

Belloc fulfilled many ambitions, but he often remarked that his greatest achievement was to convince the girl from Napa to marry him.

AIMEE SEMPLE McPHERSON WAS AN UNUSUAL EVANGELIST

The fundamental precepts of her "Foursquare Gospel Creed" helped to make Aimee Semple McPherson one of the most successful evangelists in American history!

She had a richness of voice which was "throaty and with deep huskiness." This came from the many hours of sermonizing, not only in large city auditoriums but also on street corners, camp meetings, and outdoor pavilions. This was even before the use of microphones and their help to prevent a strained and coarse vocal quality.

Aimee's voice with its tremendous range and great power, was described by one critic as the "Contralto of the Midway." Through thousands of sermons she had developed a great dramatic skill as an evangelist.

Another great attribute which helped her was the tremendous and vibrant energy which never lessened. On the contrary, it seemed to increase as time went on. To some impartial and critical viewers, she seemed somewhat overpowering with a bounce and zest which often left them completely exhausted. But not so her devoted followers who gained strength after attending her revival meetings.

How did this fantastic career start?

It goes back to Canada where she received "the call" to conduct a series of revival meetings while she was still a very young woman. A biographer described her first revival meeting in these terms: "She stood on a chair at a street corner, motionless, silently, rigidly erect, with eyes closed and

lifted arms, praying. A crowd gathered, she opened her eyes and cried, 'Quick, follow me,' as she raced to the revival meeting and the crowd in hot pursuit. 'Shut the doors; don't let anyone out!' she cried."

From this beginning she travelled from Maine to Florida with her only possessions--an old car, a tent, and the usual evangelical items. As she delivered her sermons and the small loyal following grew into larger numbers, she replaced the tent with meetings in larger lecture halls and auditoriums.

In 1917 at the age of 26, with two small children and her mother, all of whom looked to her for support, she set out for California to bring the message of the Gospel. The result was a tremendous success. Having already established a reputation among the faithful, she was able to preach to a capacity crowd of over 3,500 in a filled Philadelphia auditorium within two days after her arrival on the West Coast.

With her penchant for showmanship and the uncanny ability to know what would be successful, Aimee Semple McPherson scattered evangelical literature from airplanes, held revival meetings in boxing arenas, and finally arrived at her greatest meeting in Balboa Park, San Diego, where 30,000 persons came to hear her speak. It was here that the first of the "Religious Miracles" took place.

A middle-aged paralytic arose from her wheelchair and slowly made her way toward the evangelist who stood on the platform with her hands outstretched. Then, by the hundreds they moved toward her. She described the experience in later reminiscences: "On they came, holding up the steps with their crutches. Those healings were the one topic of conversation on the streets, hotel lobbies, and even in the theaters."

Never did she contend that she was a worker of miracles. "I am not a healer," she said. "Jesus is the healer; I am only the little office girl who opens the door and says, 'Come in'."

This was a sensational evening and out of it came her decision to build her temple in L.A. This was done, and on January 1, 1923 the Angelus Temple opened. Trumpeters blared on as an electrically illuminated cross atop the edifice began rotating as Aimee pressed the button. It could be seen for fifty miles in every direction. The structure itself and the adjacent residence were valued at one and one-half million dollars. The ever-filled auditorium seated 5,000 people. There was a $75,000 broadcasting station and a "Miracle Room" filled with hundreds of wheelchairs, crutches, and other discarded reminders of many who had found their cure with "Sister Aimee."

She became the unofficial spokesman for Los Angeles and the favorite speaker at service club luncheons. Her views were quoted on public issues, as her devoted followers continued to grow and grow.

Then, at the apex of her greatness an unfortunate incident marked her decline!

In 1926 she disappeared and was presumed to have been drowned at Ocean Park. Eight days later she reappeared at Agua Prieta, Mexico; returning to a triumphant reception in Los Angeles. The story given out was that she had been kidnapped, but persistent sleuthing by alert reporters showed this story to be a hoax. For awhile she was even being charged criminally for a conspiracy to obstruct justice, but these charges were later dropped.

Cartoons by sardonic editorialists and lampooning by the press in general as well as by sophisticated members of the community hastened her drop from the pre-eminent station she had held in life. But many of her followers continued to be loyal to her until her death in 1945, but never again did she regain the popularity she had enjoyed in the 1920's.

But even with all of the criticism directed at her and at the flamboyant manner in which she clothed her evangelical messages, there were observers who saw that her good deeds should not be overlooked or obscured.

Regardless of what severe critics might have thought of Aimee Semple McPherson and her methods, the fact remains that she did bring hope into the lonely lives of thousands of elderly and despondent persons. These never lost their faith in her and were devoted followers and worshippers at the Angelus Temple until the day of her death.

GERTRUDE ATHERTON WAS A GREAT NOVELIST

During her ninety years, Gertrude Atherton lived in many of the great cities of the world but always she considered San Francisco her home.

Although Mrs. Atherton did not limit her writings to a California locale, many of her books have portrayed aspects of California, albeit romantically at times, which are usually overlooked by many historians. It is this human interest memorabilia which early in her career helped to create a vast reading audience, and she was soon on her way to becoming one of California's most renowned daughters.

In her very first book published in 1899, she told the story of life in an area which at one time was one of the most fashionable residential districts in western America. It was her A DAUGHTER OF THE VINE which told the tragic story of George Gordon and in so doing, it brought back an almost forgotten way of life in San Francisco.

She was able to reconstruct the gentility of South Park, which together with Rincon Hill predated Nob Hill as the most desirable place to live...if one had the means. By the 1850's the very wealthy were building their stone-front mansions as they sought refuge from the bustle and rough-edged vigilante life developing around earlier settlements near Portsmouth Square.

THE ADVENTURES OF A NOVELIST, published in 1932, depicted the author's feeling against being cooped up in a situation which deprived her of liberty and self-expression. There were intra-family problems, for example, over her ambition to be a professional writer, and her Spanish-born mother-in-law often pointed out that "ladies in Spain do not write."

Apparently, the creative instinct in Gertrude Atherton's soul would not accept such frustrations and she did continue with her writing.

In an interesting sidelight on her family situation, she stated that "it was twelve years after I published my first novel before the painful subject that I wrote at all was mentioned by any of the family in my presence."

These reminiscences of a developing novelist are filled with clear and succinct vignettes of her early years. In the Peninsula home, which was called Valparaiso Park, Gertrude Atherton seemed to be very unhappy at what she felt was a complete waste of time.

To her the long series of summer afternoons spent with her neighbors "on the wide verandah sewing, embroidering, exchanging recipes, gossiping," were absolutely useless as far as her personal ambitions in life were concerned. "I often wondered," she wrote, "if life anywhere else in the whole world were as dull."

Long before her married life with George Bowen Atherton began on his Fair Oaks Estate, later to be called Atherton, Gertrude began writing articles and stories. She had a seriously developed sense of self-criticism as indicated by her evaluation of an early novel, WHAT DREAMS MAY COME. She said about it, "It was four years finding a publisher and collectors now pay a high price for this little book on account of its rarity, although its contents are worthless."

One of Gertrude Atherton's finest attributes as a writer was her ability to delineate character and to entwine her heroes and heroines, as well as her villains, with human foibles and eccentricities. Most of her personalities were well balanced, and she often remarked that she made it a habit to study details of someone's actions in order to file away minutiae of expression for future use in developing a fictional character.

Some of her observations about snobbishness in California society are interesting for they throw light on her own attitudes toward people. The San Francisco suburb of Burlingame was being developed during her time by the banker, William Ralston. She loved living there but was not entirely happy with the attitude of some of her neighbors, as she relates:

> "It was a place where San Franciscans could have charming summer houses not far apart for social gatherings; with small grounds but houses spacious enough for entertaining. In those days everybody in Society of the area was more or less intimate, and, of course, no outsider would be able to buy an acre in this sancrosanct colony."

Her fifty-sixth and last book was appropriately called, MY SAN FRANCISCO, A WAYWARD BIOGRAPHY. Even as she was nearing the end of her illustrious career, Gertrude Atherton worked on the manuscript with her accustomed vigor. She arose at about 6:30 in the morning and worked on it for about four or five hours before knocking off for the day. She always made one longhand and two typewritten drafts of each chapter by herself; at this point she would not permit a secretary to touch the manuscript.

She was a woman with a vivid imagination, a hearty sense of humor, and possessed of an optimistic outlook on life. At her death the New York Times wrote, "It will take some time to determine her niche in literature...for the most part she succeeded in remaining contemporary, entering with a gusto into the crowded debates of her time from feminism to communism. Of course, a good deal of what she wrote was journalism rather than great literature. But at her best she wrote with strength, skill, and surety."

To which must be added that Gertrude Atherton played an important role and deserves a place of honor among those California women who contributed to much to making the state a fountainhead of literary and cultural achievements.

SISTER OF THE "RELIGEUSE DE SACRE COEUR" ACTIVE IN EDUCATION

It stands atop Lone Mountain, reaching almost five hundred feet into the California sky!

Lone Mountain College has not limited itself merely to the luxury of nostalgic memories. It has a most vibrant present as it looks forward toward tomorrow's world in preparing young people for future responsibilities.

For many years, the "Mountain" was bare of anything but the lone cross erected at its summit. It was in 1862 that the first cross was placed there. Perhaps in the minds of San Franciscans it was to serve a double purpose. Certainly it could and did act as an aid to navigation for vessels entering the Golden Gate.

But perhaps there was an additional significance. All was not cherubic in those early California days. San Francisco's waterfront boasted of being one of the toughest ports in the world, where the unwary sailor could be shanghaied for involuntary servitude aboard a whaler for as long as three years.

Nearby was the notorious Barbary Coast in whose honky tonks and dens of iniquity a greenhorn's bankroll could be slipped from his pocket after having been administered knockout drops.

Perhaps the cross at the top of Lone Mountain did save the lives, health and money of some men by warning them by contrast that such dangers did exist along the anchorages.

Newer and larger crosses replaced the old ones in 1875 and in 1887. The last one was blasted from its two tons of cement foundation in 1932 to make way for the new college campus being built on top of this historic spot.

The San Francisco charter of 1851 had fixed the city limits at Larkin Street. Everything beyond that was the "outside land." Here were the sandy hills and valleys, occasionally covered by a wild plant with white and purple blossoms widely used by Indians for medicinal purposes. It had given the area its first name--"Yerba Buena" the "Good Herb."

Here were the areas with clouded land titles used primarily for cemetaries. Four such burial places surrounded Lone Mountain--to the north was Laurel Hill; to the east the Calvary cemetary; to the south the Masonic burial plots; and, to the west were the Odd Fellows resting places.

Many prominent pioneers were buried here and several of the funerals had been historically significant. At the funeral of James King of William 6,000 mourners followed the cortege of the murdered editor. And, it was said that at least 30,000 paid homage to the memory of Senator Braddock when he was killed in his fatal duel with Judge Terry. The papers reported that the procession on that day to Lone Mountain was over a mile long.

In 1937 the city removed these cemetaries and burials; now for the most part have moved to Colma, just inside the San Mateo County line.

It was in 1860 that Bishop Joseph Sadoc Alemany, the Roman Catholic Archbishop, persuaded the city fathers to pass full title to the "Mountain" area to the church for $8,000. As time moved on it was decided to erect a school on the summit but the actual construction had to wait until 1932.

In the meantime visitors climbed the promontory for contemplation in the shadow of the cross. Youngsters played hooky from school to carve their initials in the wooden cross. And, on the afternoon of January 1, 1925, dozens of youngsters climbed the "Mountain" to see the first East-West Shrine football game being played at its base on old Ewing Field.

The original college was named "San Francisco College for Women" and this name was used until 1970 when the institution, having become coeducational, changed its name to "Lone Mountain College."

It is one of six accredited colleges founded in the United States for the "Religieuse de Sacre Coeur," an order established in 1800 by St. Madeleine Sophie Barat, a Frenchwoman devoted to education and service. The Society spread throughout the world and there are now schools on every continent.

The forerunner of the current institution was Sacred Heart Academy, opened in Menlo Park in 1890. Its college charter was issued in 1921. From there the school moved to Lone Mountain. Cooperation with USF began in 1967 when men were first allowed to attend classes and some women took classes at USF as an exchange venture.

From the top of the promontory there is probably the most breathtaking view anywhere in San Francisco. On a clear day the eye takes in the magnificent panorama from the tides of the Golden Gate, the hillside view of the Presidio and beyond the bridge towers, often artistically enshrouded in banks of fog... then on to Alcatraz and the hills beyond.

"The City" itself is considered to be an "extension" of the college campus. From its earliest days San Francisco has prided itself on its cultural heritage. Great California writers, artists, and musicians were spawned here or were able to come to the full fruition of their talents in the hospitable environment.

Art museums, galleries, symphony programs, a variety of social and community involvement activities all beckon nearby and become certainly additional stimuli to students, even when away from the actual "Mountain" itself.

The 550 or so students and 63 faculty members share in this rich cultural and intellectual harvest to explore, analyze, and articulate a philosophy of life, and to find possible solutions on the road to a better society.

The Spanish Gothic decor of the buildings lend an air of tradition and history. Furnishings and decorations, warmed by sounds of a beautiful organ emanating through the walls of the chapel further add to this rich atmosphere of contemplation and study.

Nowhere on the campus is this richness of serenity and tradition as obvious as it is in the college library; a magnificent collection of books and manuscripts gathered by scholars from all corners of the earth. The basis of the library was a gift of 150,000 volumes left to the school by the late Monsignor Joseph M. Gleason. There have been other generous donors including the late Monsignor George Lacombe.

For listening pleasure students and faculty have a collection of over 2,000 records including classical, ethnic and spoken selections. One of the most innovative and interesting of the college's programs is the Independent Studies Program where maximum freedom is given to students to design their own programs of study. Here there are no course requirements and other community activities may be substituted for course credit.

The small proportion of students to instructors makes for a close relationship and for a more effective learning climate. Sister Gertrude Patch, the President and a Professor of English, is a friendly and understanding individual whose purpose is to enhance the good name of Lone Mountain College and to provide for the full needs of the young people who have come to the campus.

Part of the library is named for one of the Professors Emeriti, Sister Olga Rossi, a distinguished scholar of Romance languages. Sister Helen Donohoe has done extensive teaching and research in the field of religious studies and is the Chairman of the Board of Trustees.

Many other fine men and women comprise an outstanding faculty at Lone Mountain College. With their scholarship and warmth toward their students, they have created in San Francisco an institution of higher education consonant with the great traditions for which "The City" has become famous.

The history of Lone Mountain again is a depiction of the outstanding contributions and services made by women who, either were native Californians, or else adopted the state as their own.

LUISA TETRAZZINI ADOPTED SAN FRANCISCO

California History is replete with momentous incidents. Without doubt, one of the greatest experiences of the "Golden State" took place on a Christmas Eve in 1910 when thousands of San Franciscans gathered downtown to hear a human nightingale sing to them.

The singer was Luisa Tetrazzini who had been endowed by nature with one of the sweetest singing voices a human being ever possessed, and who had returned to share this gift with her beloved San Franciscans.

Her story began one day in 1904 when William H. Leahy introduced her to the Grand Opera audiences at his Tivoli Theater. She was then thirty-three years old already and for nine years since her debut in her native Florence, Italy, Luisa Tetrazzini had given concerts in Europe, South America and in Mexico City.

She was considered to be just another good singer up until her San Francisco performances; dependable, with an unusual range, but not really of the greatest promise. But "Doc" Leahy had heard her sing in Mexico City and understood the tremendous possibilities she possessed. Immediately he signed her to appear during the season in San Francisco. On this opening night of the series, he was ready to present her in what was destined to be the real beginning of her fabulous career.

She appeared first in "Rigoletto," and from the very first note, Luisa Tetrazzini held the opera audience enraptured. There was a momentary silence as she finished her first rendition, and then pandemonium, as sophisticated

opera goers arose to their feet applauding, shouting and moving toward her in the aisles with outstretched arms of adoration!

Those who could get them made reservations for her every other performance of the season: La Traviata, Lucia, Il Trovatore, Faust, among others. Calls and wires came from all over the world begging her to sign fabulous contracts. The great Metropolitan Opera Company of New York kept urging her to join it. But the more Luisa stayed in San Francisco the more she fell in love with the city and its people.

Crowds would gather around the Marie Antoinette Apartment to listen to her vocalize and because she knew that people were listening, it made Luisa all the more anxious to sing. She loved to play the gramaphone records of Caruso, Scotti, and Jean de Reszke and sing duets with them leaving her windows open so that her beautiful voice filtered out across Van Ness Avenue.

And, in the midst of it all, came her uncontrollable Latin laughter... happy peals of joy to show her delight and love for the Californians who had really appreciated her talents.

It annoyed her when some critics found shortcomings in her "middle range," but all agreed that her "E Flat and E above high C seemed to dance." Samuel Dickson has written his impressions of her high notes in these words: "She played with them as a child might play with the bubbles that dance from a clay soap pipe." And, "She sang like a bird high in the sky."

San Franciscans felt her love for them and they reciprocated their feelings. They adored her when they found out that, unlike other sopranos who ate lightly before a performance, Luisa Tetrazzini ate heartily. It was always the same menu--a huge turkey platter of tagliarini and a full quart of red wine.

This was robustness in the best traditions of the rugged frontiersmen!

But her fame had now reached such proportions that Luisa could not refuse the fabulous terms offered by Oscar Hammerstein in New York. She went back

east and added to her fame. But her heart was always in California and after a quarrel over a contract Luisa Tetrazzini told the New York press: "I will sing in San Francisco if I have to sing there in the streets, for I know the streets of San Francisco are free."

Thus, on to that Christmas Eve night of 1910 when a platform was erected at Lotta's Fountain where Geary, Market and Kearney Streets meet. No one really knows how many people were there lining the streets from one side to another. Some estimates are fifty thousand and others claim at least 300,000 human beings stood there breathing in the zestful moments of Luisa Tetrazzini's singing.

Before she appeared a choir was singing Christmas Carols to the accompaniment of the Tivoli Symphony Orchestra. Conducting that evening was the venerated Paul Steindorff, an old friend of the Prima Donna. As she moved toward the platform she was heard to say, "I never thought I would be a street singer, but I want to do this for San Francisco, because this is the first place in the United States where I sang, and because I like San Francisco better than any other city in the world. San Francisco is my country!"

She started her renditions with "I Would Linger in This Dream," and then went on to the "Last Rose of Summer." So clear were her notes in the stillness of the night, that it is said not one among the thousands assembled failed to hear each one without any trouble.

Then came the climax and most emotional moment of the entire night, for as Luisa started "Auld Lang Syne," she stretched out her arms, inviting everyone to join in. Those who were there that night never forgot it and never tired of telling about this emotionally filled experience to others, born too late to have enjoyed it. For every quivering voice singing, there were two tear-filled eyes.

To commemorate the event a portrait in bas relief of Luisa Tetrazzini by Haig Patigian was later added as a permanent addition to Lotta's Fountain.

The remainder of the story was not happy.

Luisa's career carried her to remote parts of the world, away from the California she worshipped. But her Christmas Eve of 1910 she never forgot.

As she grew older, diet and age took their toll, and the once great Prima Donna gradually declined in popularity, ending her career on a small government pension in Italy. She was forced to augment her meager earnings by giving poor children singing lessons.

In a Florentine garret, far removed from her earlier glories, Luisa Tetrazzini died in 1940. But, just as sentimental San Francisco will not let Christmas Eve of 1910 die, so too must Luisa in her darkest moments have remembered the love and respect her favorite city held for her.

"The City" did not forget her, for on Christmas Eve of 1960, several thousand San Franciscans gathered around Lotta's Fountain to celebrate the fiftieth anniversary of that memorable moment created by Luisa Tetrazzini!

DR. LOUISE HECTOR WAS A PIONEER PHYSICIAN

The stream of historical significance ran deeply in the forbears of Dr. Louise L. Hector, who traced her ancestry back to Yankee whaling captains on her father's side and to Virginia plantation aristocrats in her mother's background.

Somehow, in addition to becoming the mother of four, the grandmother of ten, and the great grandmother of seven, Dr. Hector was able to sandwich in a sixteen-year career as a member of the Berkeley Board of Education, ten years of which she served as a most effective president of that body. It was she who helped found the Berkeley Clinic and Child Care Centers. It was her friendship with Mrs. Phoebe Hearst which prompted that civic-minded grand lady to provide the funds for the clinic as early as 1906.

One of her chief concerns over the years was for the care of handicapped children, and one of the greatest achievements of Louise Hector's life, she felt, was the establishing of the Sunshine School for physically handicapped youngsters. Many honors came her way but among those she treasured most highly was her selection as the "Berkeley Pioneer Mother of the Year."

Her memories ranged far back into California History. She was actually raised on the frontier and well remembered her childhood in Modoc County. She knew the pioneer settlements of Fort Bidwell, Lake City, Cedarville, and Eagleville. Often she would recall with nostalgic warmth the cosmopolitan character of the early days in that part of the state and how well the various members of the community got along: the French, German, Greek, Italian, Dutch, Black, Indians, Norwegians, and Swedish people.

There was still talk in her youth of the recent Modoc Indian Wars of 1872 and 1873. An interest in medicine came early to her, and naturally so. For in those days in the isolated areas along the northeastern frontier of California it was necessary quite often to act in local emergencies without the aid of doctors, simply because they were scarce and their services were thinly spread over many miles of uninhabited territory.

At first, her efforts to interest her father to permit her to follow a medical career were cooly received because it was not yet an accepted attitude that women should be encouraged to follow the professions. Instead he encouraged her to become a mathematics teacher, a field in which she had already shown considerable aptitude.

However, she was eventually able to win him over after a brilliant career at U.C. One of her early classmates at Berkeley in those days was Aurelia Fleury, later Reinhardt, who became world renowned as President of Mills College.

When Louise graduated from the University in 1900 she entered Medical School in a class of three girls and thirty-three boys of whom all three girls and twenty-one of the boys graduated in 1904. The boys who did drop out did so for financial reasons.

In spite of the general prejudice against women in medical schools, this was not true in the case of Louise Hector. The thirty-six freshmen were divided into three sections with one girl in each group. The young men took great pride in their girls and each section boasted of the accomplishments and capabilities of the girl working with them. Classes were held at the Parnassus Street campus in San Francisco and for the most part the faculty served without pay.

It was an exciting period in medical study for there had been a recent acceptance of the "Germ Theory" based on the work of Louis Pasteur in

bacteriology. Each patient was carefully examined with the possibility of discovering some yet unknown germ. Each student at times felt like a medical Sherlock Holmes.

The main form of recreation was an occasional game of tennis. Because Louise was a strong player she often teamed up with a boy one year ahead of her in school by the name of Wills. He was destined in the years ahead to be the father of the greatest woman tennis player in the world during her time--Helen Wills Moody!

It was in medical school where Louise met her future husband, Robert Hector. They were classmates and she often remarked later on how fortunate she was to have found a man with whom she spent a lifetime of love and accomplishment. She described him as very friendly, jovial, kindly, generous, and one who inspired confidence in his colleagues and patients.

At the time of the San Francisco Fire and Earthquake in 1906, Louise Hector was busily helping a woman deliver her baby in the early morning hours when the room and furniture began to roll. Cracks appeared in the walls. Emergency help was needed and it was a tenderloin acquaintance of Louise's, whom she had previously befriended and helped--a bartender named Timmie Moriarity, who tried to transport the woman in labor to an emergency station. Timmie had forcibly commandeered a horse and wagon for this purpose. This took place in the tough South of Market area where Louise Hector had already established herself as a dependable doctor and a friend to many poor people who lived there. Often it had been Moriarity himself who had acted as her bodyguard late at night when a sick patient called on her for help.

Unfortunately neither Timmie nor the expectant mother lived through that cataclysm. On their way to the emergency station, they were engulfed by the bricks of a falling building.

After the catastrophe of April 18, 1906, which destroyed so much of "The City," the Hectors decided to settle in Berkeley. This community, because of the earthquake, had grown almost overnight from a population of 6,000 to more than 20,000. It was here for over half a century that Louise Hector continued, even after her husband's death, to give of herself to her profession and to the community needs.

Dr. Louise Hector was truly a Californian in the pioneer sense, and another example of how women have played a great part in the story of the state.

SISTER MARIE GOEMAERE FOUNDED WOMEN'S COLLEGE

The Dominican College of San Rafael has brought a wealth of learning and inspiration to college students since the middle of the 19th Century. It all began in 1850 when Sister Marie Goemaere left her native France to found the convent of Santa Catalina at Monterey. It came about after she heard an impassioned plea for needed volunteers by a young priest who was destined to play a tremendous role for the church and in education throughout the rest of his life--Joseph Sadoc Alemany.

In dedicating her life to teaching, the good Sister was following in the footsteps of St. Dominic, who had taught that the campus community should be a world of contemplation for the purpose of discovering and disseminating the meaning of the good life. It was to be a place where truth was studiously sought for and was to recognize that "the way of truth is broad and joyous... it is perfumed, and a garden of delights."

The history of the institution covers three general periods: at Monterey from 1850-1854, then to Benicia as St. Catherine's 1854-1889, and finally to San Rafael as the Dominican Convent from 1889 on. In coming to the New World to carry out her mission, Sister Marie was in the tradition of scores of other courageous and dedicated human beings who had given over their lives to teaching and service. There were long travels fraught with great dangers before she finally was to reach her destination.

An ocean was to be crossed in cramped quarters on a vessel which did not provide much in the way of comfort, let alone safety, And, this was but the

beginning, for Sister's destination lay on the other side of a continent, over 3,000 miles wide, and much of it so desolate and unexplored that it was said that, "On this American Desert of treeless plains from the 98th Meridian to the Rockies the land is unsuited to farming and will be forever the haunt of the Indian and the buffalo!"

There were three routes by which the new destination could be reached once foot was set on the American continent--overland by Conestoga Wagon; by ship from New England around Cape Horn and thence northward to California; and, thirdly, by vessel to the Isthmus of Panama, across the disease-infested swamps to the west coast, there to wait for a vessel heading northward.

Sister Marie chose the third alternative and she traveled the Isthmus on muleback. Finally, after many disappointments and dangers, she was able to obtain passage on a vessel to Monterey where she fulfilled her dream by founding Santa Catalina in 1850.

The first structure was a crude adobe building but here she was able to bring religion to a frontier community and to establish some semblance of schooling for those who accepted the invitation to come.

For many years while Santa Sabina was a novitiate house in San Rafael, a portrait of Sister Marie hung on a wall and it clearly depicted the strong, serene face of this remarkable woman. As it looked down upon the novices who entered each year, the picture was an inspiration of a spirit and legacy.

From the beginning many lay teachers joined with sisters and priests on the faculty to bring scholarship and to develop intellectual curiosity in the students who came to them.

Among both faculty and students many nationalities and many religious beliefs were included. The school's mosaic is broad for it has encouraged the development of a college community in a very wide spectrum.

The contemplative and scholarly traditions have been made effective by the

relative smallness of the school. The beautiful one hundred wooded acre campus provides an average of 10-1 faculty-student ratio, thus encouraging dialogue and exchange of ideas in a Socratic type of environment. Approximately 300 students are residents and almost 700 live off campus.

Another feature of the Dominican tradition is its emphasis on a Liberal Arts education. The first two years emphasizes a Humanities program in which there is a correlation of study in political and social history, literature, art and music of western civilization. With this background, students in the upper division then undertake more specialized study and research in one of twenty-two fields.

The more than 67,000 volumes on open stacks, and over 400 periodicals feature one of the finest small college libraries in the west. The school works closely with the outside community and makes its facilities available to the surrounding area as it is the only four-year college in Marin County, an area of 521 square miles.

For example, there is the Woodland Theater and the Forest Meadows Theater which is the home of the nationally famous annual Marin Shakespeare Festival. Participation by both students and outside residents of the area has made this a truly fine integrated community project and a model studied closely by other groups. The students and community cooperate as well in the Forest Meadows Development Center for handicapped minors.

The college properties, many of which at one time belonged to prominent pioneers, have been purchased by Dominican to create a spacious and beautiful campus. The Forest Meadows outdoor auditorium is on land which was once owned by William T. Coleman, an important personality in California history. Meadowlands was one time the country home of the M. H. de Young family and is now a residence hall. The college also purchased the partially furnished home of the William Babcocks.

Dominican College has for a long time had a policy of listening to its students for suggestions, advice and criticism. Student Government was established to share the rights and responsibilities in the democratic process not only as part of the educational experience but also for determining official college policies and programs.

Students are members of and consultants to various faculty committees. There are faculty-student forums and discussion programs often with sharp but decisive differences of opinion as befits a contemplative learning climate. The philosophy behind the Dominican idea is that students can best learn if they are active participators, initiators of curriculum, and cooperators in their educational process.

The proof of the effectiveness of this program is the continuing love, deep affection, interest, and devotion which alumni continue to manifest in their Alma Mater for years after they have left the wooded acres.

St. Dominic, Sister Marie, and Archbishop Alemany have all left their imprints on this outstanding institution of higher learning.

And, in the fall of 1971, a new era started--Dominican has gone coeducational!

FIRST AIRLINE STEWARDESSES WERE CALIFORNIA WOMEN

From the early days of barnstorming flyers after World War I to the modern giant 747, California has been a center for famous airmen and women as well as for aviation development. When Charles Lindbergh landed at Mills Field in San Mateo County in 1927 after his Paris flight, the landing strip was elementary compared to what greets modern airliners.

Aircraft freight and passenger business in California has grown stupendously throughout the years and the activity at the Los Angeles International Airport is the busiest in the world. There have been innumerable headline-making aviation incidents in California airports over the years. The gracious Amelia Earhart flew in and out of local airfields many times before her ill-fated flight across the Pacific ended in her death. People remarked at the uncanny resemblance between this intrepid woman flyer and "Lucky Lindy."

In the 1930's there was a prize fighter in San Francisco who was not only a main eventer with great promise but was probably the only professional boxer in ring history who was a deaf mute. He and his manager were convinced that if he bailed out of a plane and dropped several thousand feet before pulling the cord of the parachute, the sudden change in air pressure on his ears could at least return his hearing.

So, on a clear Sunday morning in autumn, "Dummy" Mahan, the light-heavyweight, took off in a biplane. His manager had alerted the press and hundreds of people were on hand to see him jump. From several thousand feet in the air, Mahan jumped into the sky above San Francisco.

But, for some reason, the chute did not open! Perhaps the rip cord was deficient, or maybe Mahan simply froze when he was supposed to pull it. At any rate, the poor man fell to his death before hundreds of horror-stricken onlookers.

Other things were happening as the air age left its period of infancy. Kingsford-Smith took off in the "Southern Cross" for a successful flight to Australia and made it after several refueling stops, but died later while continuing his aviation adventures.

There were famous races and the most famous of all was probably the Dole Race to Hawaii. This took place in a day when a flying nonstop trip to the islands was a hazardous undertaking. A prize of $35,000 drew 35 entries. Some could not even get off the ground because their gasoline load was too heavy; others fell into the ocean on the way; only two were finally able to make the islands!

The middle 1930's brought regular Clipper flying service to the Hawaiian Islands, Manila and the Far East. These were clumsy flying boats which took off and landed on water, and whose pontoons limited the flying speed. These planes were familiar sights to San Franciscans as they were headquartered in the cove of what later became Treasure Island.

One of the basic innovations and one which has become an established part of modern aviation involved several young California women. In 1930 two San Franciscans, Steve Stimpson, a Boeing executive, and a California nurse named Ellen Church, discussed the idea of using nurses as stewardesses aboard airliners. The idea caught on and nurse Church was named the company's chief stewardess on a trial basis.

Within a few weeks she was joined by seven other registered nurses: Harriet Fry, Jessie Carter, Margaret Arnott, Ellis Crawford, Cornelia Peterman, Inez Keller, and Alva Johnson. The standards were: under 25, less than 115

pounds, no taller than five feet four, and they were paid $125 a month for one hundred hours of flying.

California aviation was on its way!

WOMEN HELPED TO MAKE POSSIBLE CALIFORNIA LANDMARK

One of the most artistic landmarks in Western America stands overlooking the magnificent view of the entrance to the Harbor of San Francisco.

The Legion of Honor was made possible by the roles women played in creating it: as patron, as artist, and as the subject matter itself!

Anna Hyatt Huntington created the famous replica of the French heroine, Joan of Arc, in 1915 to commemorate her valor and the great part this woman played in the history of France and Western Europe. It stands to the left on a broad lawn which approaches the archway leading into the Legion of Honor.

As though to complement woman's role in the s..uggle for freedom, there stands another of Anna Huntington's creations, "El Cid," the famous Spanish warrior, on the opposite side of the green expanse.

The Palace was completed in 1927 and is the focal point atop Lincoln Heights. It was in 1924 that Alma de Bretteville Spreckels donated the building to honor California's dead of World War I.

Inside its walls display beautiful masterpieces of renowned painters, famous etchings, sculpture, magnificent wall tapestries which are hundreds of years old, exquisite jewelry, and jade collections as well as priceless collections of furniture.

To visit the Palace is to take a journey, as it were, through the elegant periods of man's artistic accomplishments.

As one stands before the displays in the various brightly lighted areas, the world of strife and distress seems so strangely and comfortably far away...

at least for the time being. The works of genius spread their warmth and serenity throughout the structure as the silence is broken only by the sounds of a nearby organ concert or a distant fog horn guarding the entrance to the Golden Gate.

Lincoln Heights arises some 380 feet above the waters of the Pacific which it overlooks so beautifully. To the west stretches the ocean washing the shores of northern California; the gateway to the Redwood country reaches out into Marin across the Golden Gate Bridge which many said could never be built.

And, alongside the northern edge of the Legion of Honor runs the "El Camino Del Mar," the Highway of the Sea, as it skirts Land's End from Sea Cliff to Sutro Heights and overlooking Seal Rocks.

In the early morning hours, the blinking lights of the Italian fishing boats sprinkle the waters as the men of North Beach move offshore to their fishing grounds...to return hours later chugging under the Bridge...often as the cool, low-lying fogs roll in and appear to snap at their sterns.

Mere many a California artist, poet, and novelist has received his inspiration to record in a permanent form the fleeting images, sensations and expressions welling up within him as the winds of the Gate swirl around him.

It was at this highest point on the promontory facing toward the Orient and covered with twisting Cypress trees as though agonizing in the turbulent wind currents, that Father Francisco Palou, founder of the Mission Dolores, placed a cross in 1774. Here, the Spanish planted one of their most northerly settlements at the same time that the American colonists were fighting for their independence on the other side of the continent.

Within a generation, Palou's cross was gone and the desolate acres gradually became the last resting places for the growing population. Numerous national groups had laid out their burial sites: Jewish, Greek, Italian, Scandinavian, French, German, Slovenian, and Chinese.

The cosmopolitan character of the state had taken shape already!

At Chinese funerals it was customary for relatives to place food on the graves and this soon created a problem. Denizens of Skid Row would gather at the Chinese cemetary after the funeral to feast on the offerings left for the spirits of the departed.

A question was once asked of a Chinese elder by a newspaper reporter: "Why do you leave food for the dead when you know they cannot eat?"

The wise Oriental, with a twinkle in his eyes, answered by asking: "Why do you Americans leave flowers when you know that the dead cannot smell them?"

As more sailing vessels entered the harbor, provision was made atop Lincoln Heights to bury crew members who had died en route or who had met a sad ending while celebrating too carelessly in San Francisco's robust Barbary Coast. The graves for these mariners were so laid out that they faced seaward toward the setting sun.

All of these burial sites have long since been removed but a relic of a Chinese temple continues to crumble there. The remainder of the gate which has engraved upon it Chinese characters lies among a clump of small windblown cypresses where the first hole of the golf course brings players every day. The teeing off place probably has more historical significance surrounding it than any other golfing spot in the west.

Another generally forgotten memento is a marker in front of the museum showing the western terminus location of the great Lincoln Highway. This was the first transcontinental highway running from New York to California, completed in 1930.

There stands "The Heights" in the extreme northwest corner of San Francisco. One cannot escape the march of civilization and California history as he gazes

upon this 18th Century French architecture, housing "Old Masters" and approached by a Roman archway and a double row of Corinthian Columns.

And decorating its majestic interiors are some of the greatest of French artistic masterpieces: Moreau, Boudier, Renoir, Dogas, Manet, and Fragonard, among many others.

Often additional showings are brought in featuring specialized work of great California scenes by such artists as Nahl, Bierstadt, and Keith.

Outside stands the work of Rodin, "The Thinker," perhaps ruminating upon the serenity of the surroundings and decrying the follies of man over the centuries.

And the three women who played most important parts in establishing and creating the area have left Californians and others who visit the area an unforgettable legacy.

For this contribution we salute Anna Hyatt Huntington, Alma de Bretteville Spreckels, and...of course, Joan of Arc!

EPILOGUE

There is no end to the interesting facets of women's importance to the History of California.

Here are just a few quick reminders:

The Spanish and Mexican regimes showed their respect for the women of their society by naming many places and geographical locations after them: Santa Ana, Santa Barbara, Santa Catalina, Santa Cruz, and Santa Monica, among others.

An early Southern California settlement which grew into one of the largest metropolitan areas in the world was named "Pueblo de Nuestra Senora La Reina de Los Angeles," "City of Our Lady the Queen of Angels."

One of the first women in California History to assert her independent spirit was the lady of distinction, Dona Eulalia Callis, who married Don Pedro Fages, the fourth Spanish Governor of the province. She objected vehemently to the difficulties and inconveniences attached to living on the "Rim of Christendom," at Monterey. Eventually she was successful in moving her family back to Mexico City. Don Pedro had far more success in governing the frontier area under his jurisdiction than he had in quelling the outbursts of his determined spouse.

Some of the important vessels on voyages to early California were named after women: "The Empress of China" was one of the first American ships to sail the Pacific; "The Lady Washington" cruised along the California coastline as Captain Robert Gray was gaining renown through his explorations for the U.S. Government; "The Lelia Byrd" was active in the sea otter trade and was

involved in Captain William Shaler's international complications off the California coastline; and, the "Julia Ann" which sailed into San Francisco Harbor under command of her owner, William Alexander Leidesdorff during the Mexican Era. He was one of the early Black American pioneers.

The Tibbits family of Southern California was very important in developing the naval orange industry. Mrs. Eliza Tibbits and a daughter, Minnie Tibbits Mills, were each active in its growth. The latter through her writings told of the trials and tribulations relating to the establishment of one of California's greatest economic and "Boosterism" assets.

Public education has particularly claimed the interest and devotion of California women. The first American teacher here was Mrs. Olive Mann Isbell who started teaching in 1846. Pioneers in the kindergarten movement were Mrs. Charle Miel, who organized the first one in San Francisco early in 1863, to be followed a few years later in Oakland by Mrs. C.M. Blake. By 1876 the institution had become so important that there was established the first kindergarten teacher training school by Emma Marwedel.

The PTA movement got its start in 1893 with the work of Elizabeth Prior, followed by Mary F. Ledyard, Mrs. W.W. Murphy, and Mrs. A.L. Hamilton.

One of the state's most respected scientists was Alice Eastwood, curator of the famed Western Botany Collection.

Madame Caroline Severance was known as the "Mother of Women's Clubs," and formed the Women's Club of Los Angeles in 1878. Its purpose was to further "plain living and high thinking." Its slogan became well known throughout the country:

"In essentials, Unity,
In non-essentials, Liberty,
In all things, Charity."

As various women's organizations grew, the next step was the organization of the "California Federation of Women's Clubs," in 1900. Mrs. J. W. Orr was the prime mover in its formation and other pioneers in this work were such women as Clara B. Burdette, Mrs. Lovell White and Mrs. Frank Gibson.

May Wentworth in 1866 compiled the "Poetry of the Pacific," which was the best of early California writings. This has proven to be a continuing source of reference material for scholars even down to our time.

One of the outstanding and respected California historians was Nellie Sanchez. Her observations on life and the personalities of the early days is related in a beautiful writing style, making the characters of history come to life upon the printed page.

A tribute to California women is the fact that the most attractive, exciting, magnetic, and renowned areas of the Gold Rush was named after their sex, "Mother Lode."

Other thumbnail sketches include: the organization of the first YWCA by ten volunteer women in 1878 in San Francisco; Alice Stebbins was appointed the first regular policewoman in Los Angeles and probably in the United States as early as 1910; in 1926 Georgia Bullock became the first elected woman Municipal Judge in Los Angeles and later she was elected to the Superior Court serving thirty-two years until her retirement in 1956. Not only was she an eminent jurist, but her red hair and charm earned her the sobriquet of the "Comely Judge."

And, finally, California is often referred to as the "Minerva State," a classical allusion to the goddess who was able to spring "full grown in complete armor from the brain of Jupiter."

Countless are the other women who have contributed so much of their talents and character to the "Golden State."

They all deserve most respected places in the Chronicles of California.

SUGGESTED READINGS

Author	Title
Aginsky, Ethel and Burt	Deep Valley
Archibald, Katherine	Wartime Shipyard
Atherton, Gertrude	Complete Works
Austin, Mary	Earth Horizon
_____	The Land of Little Rain
Bennett, Melba B.	The Stone Mason of Tor House
Clappe, Louise	The Shirley Letters
Coolidge, Mary R.	Chinese Immigration
Coolbrith, Ina	Complete Works
Cummins, Ella S.	The Story of the Files
Dakin, Susanna B.	The Lives of William Hartnell
_____	A Scotch Paisano
Denis, Alberta J.	Spanish Alta California
Dobie, Edith	Political Career of S.M. White
Eaves, Lucile	History of California Labor Legislation
Fisher, Anne B.	The Salinas, Upside-Down River
Fremont, Jessie B.	Souvenirs of My Time
_____	Far West Sketches
Fremont, John C.	Memoirs of My Life
Gay, Theressa	James W. Marshall
Gordon, Margaret S.	California Experience
Hadsell, Virginia and Newcomb, G.	Equal Start: A New School
Hale, Edward E.	The Queen of California
Hunt, Aurora	The Army of the Pacific
Harraden, B. and Edwards, W.	The Health Seekers in Southern California

Inglis, Ruth A.	Freedom of the Movies
Issler, Anne R.	Stevenson at Silverado
Jackson, Helen Hunt	Ramona
Jacobsen, Pauline	City of the Golden Fifties
James, Bessie and Marquis	Biography of a Bank
Jones, Isabel M.	Hollywood Bowl
Kroeber, Theodora	The Inland Whale
_____	Ishi in Two Worlds
_____	Ishi, The Last of His Tribe
Knowles, Ruth S.	The Greatest Gamblers
Kroninger, Robert H.	Sarah and the Senator
Lange, Dorothea and Taylor, Paul S.	An American Exodus
Lee, Rose H.	The Chinese in the U.S.
Lindsay, Cynthia	The Natives are Restless
Ludwig, Ella A.	History of the Harbor District of L.A.
McCoy, Esther	Five California Architects
_____	Richard Neutra
_____	Modern California Houses
Mavity, Nancy B.	Sister Aimee
Melton, Alice K.	California in Fiction
Mitchell, Annie R.	Jim Savage
Neville, Amelia R.	The Fantastic City
Norris, Kathleen	Complete Works
Older, Cora B.	William Randolph Hearst
Ogden, Adele	The California Sea Otter Trade
Paden, Irene D.	In the Wake of the Prairie Schooner

Paul, Rodman E.	In Search of Dame Shirley
Phillips, Catherine C.	Cornelius Cole
Powdermaker, Hortense	Hollywood, The Dream Factory
Putman, Ruth	California, The Name
Riemer, Ruth and Broom, L.	Removal and Return
Ross, Carolyn H.	The Log of a Forty-Niner
Rourke, Constance	Troupers of the Gold Coast
Royce, Sarah	A Frontier Lady
Sanchez, Nellie V.	Spanish Arcadia
Settle, Mary and Raymond	War Drums and Wagon Wheels
Sherer, Lorraine M.	Clan System of Mojave Indians
Stewart, Mary and Robert	Adolph Sutro, A Biography
Stimson, Grace H.	Rise of the Labor Movement in L.A.
Stone, Irving	Immortal Wife
Sutherland, Monica	The Damnest Finest Ruins
Thomas, Dorothy et al	The Salvage
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Underhill, Ruth M.	Red Man's America
Van Nostrand, Jeanne	Monterey, Adobe Capital of California
Webb, Edith B.	Indian Life at the Old Missions
Weber, Shirley H.	Schliemann's First Visit to America
Wells, Evelyn	Champagne Days in S.F.
_____	Fremont Older
Wentworth, Mary	Poets of the Pacific
Wilbur, Marguerite E.	Duflot de Mofras' Travels
_____	Vancouver in California